



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

supplied most largely by the American section of the World's Sunday School Association. A literature committee was formed and the teachers' library was greatly increased. This library now includes over twenty books in Japanese, embracing translations of some of the best Sunday-school literature in America. Japan's present need rests in the realm of leadership, and there is material for such leadership in the theological seminaries and Christian schools. The grading system follows that of the public schools. However, there are two sources of opposition to the Sunday schools in Japan, each of which are of Buddhist influence. Even so, the statistics for 1914 showed that there were 125,078 pupils in 1,985 Sunday schools in Japan.

### **Disruption of Islam**

The *Yale Review* for October has an article by Duncan B. Macdonald which gives an interesting interpretation of the present situation in Islam. In theory, of course, all Moslems form a complete, closed unity against all non-Moslems. For Islam may be regarded as a system of law, and its people are as absolutely a church-state as were the Hebrews. The Moslems speak of Islam and look back to an age when it meant a political unity and forward to a Millennial age when that unity will miraculously be restored. When Moslems are compelled to live on equal terms of citizen-

ship with non-Moslems there is a contradiction of the fundamental idea of Islam's unity, and it is, then, only in his religious moments that the Mohammedan can regard himself as belonging to a people destined to rule all others. Until the present no one could predict with safety how binding the union of Islam actually was. There was some historical evidence that the Arabs, Turks, and Persians would pull together—but it was scarcely safe to hazard a guess as to what the Moslems of India, of French North Africa, and of Egypt would do. With the outbreak of the war the test came, and when Turkey entered the war the way was made for a full demonstration. It is to Turkey that all Moslems have been accustomed to look for leadership. The Caliph, if he is anything, is a temporal sovereign chosen by the Moslem people to administer the Moslem system. But the summons of the Turks to their Moslem allies was not sufficient to induce them to cast their lot on the side of Germany and her allies. Now Islam is divided against herself. For instance, the average Egyptian would welcome the coming of the Turk to deliver him from the rule of unbelievers, while the Syrian prays that the unbeliever may drive the Turk out of his country. It is believed that the war reveals the fact that the old unity of Islam is steadily yielding to the multiplicity of nationality and ultimately to disruption.

## **RELIGIOUS EDUCATION**

### **Centennial of Harvard Divinity School**

On October 5 the Alumni Association of the Harvard Divinity School observed the centennial of the recognition of the School as a department of the University. The alumni did not regard the year 1816 as the date when the Divinity School was founded, for they pride themselves on the fact that their traditions reach back to the time when the Puritan settlers dreaded to have an

illiterate ministry to succeed their own ministers. But October, 1816, is remembered as the time which marks the crystallization of tendencies which had been in operation for one hundred and eighty years, for then it was that the records of the Harvard corporation spoke for the first time of "the theological summary of the University." There are two noteworthy items that were pointed out at the centennial

celebration. The first was the splendid view that was taken of theological study by the framers of the constitution. This constitution, which is still in force, prescribes that "every encouragement be given to serious, impartial, and unbiased investigation of Christian truth, and that no assent to the peculiarities of any denomination of Christians shall be required either of the instructors or students." It is remarkable to observe that this faith in free inquiry into religious truth was so stoutly held a hundred years ago. The other item of interest was the affiliation of four denominational schools with the Harvard Divinity Schools. These affiliated schools are: Andover Theological Seminary, the Episcopal Theological School, Boston University School of Theology, and Newton Theological Institution.

#### **Motives in Religious Education**

The motives behind the recent movements in the direction of religious education have been variously described. Dr. De Vries has chosen four motives which he advocates on behalf of people who are interested in religious education. The political motive he puts to the forefront. The success of American democratic forms of government is dependent upon the character of American people. When every man has a vote and the government rests upon the people's will, it is essential that the people's will be "right and true and high." In this democracy, then, where the welfare of the body politic is peculiarly dependent on the dominance of right and high principle in the hearts of the whole people, there is peculiar and general need of religious education. The industrial motive is pressed upon us because of the nature of the industrial life which confronts us. The rapid progress that has been made in the industrial world has made greater changes in racial conditions than in any preceding period. The accumulation of capital and power in the hands of

the few, and the economic dependence of the many, involves grave moral issues. Those who control and those who are dependent are equally in need of wholesome religious education. The social motive loom larges in religious education for the very reason that our new ways of living have given a new setting to social relations. Instead of finding the bulk of the nation living in the country, as was the case before the Civil War, the majority of the people in the United States now live in the cities. The industrial needs which have brought vast numbers to dwell in the population centers have congested the urban conditions, and "they have often become sinkholes of iniquity, utterly destructive of childhood, womanhood, and manhood." These conditions necessitate religious education. The spiritual motive challenges religious education because the commercialism that is rampant in America threatens to smother it.

The writer advocates some community-wide action to provide some method of efficient religious education. Some such plan as the Bozeman Institute, which has been merely begun in Bozeman, Montana, is commended. The government of the institute is entrusted to a board of ten directors, one from each local church, and one from each college, Y.M.C.A., high school, and graded school. Its plan is to have a three-year course, each year to cover a period of twenty-four weeks. The three-fold object of the institute is to train present and future Sunday-school teachers, to help parents teach religion to their children, and to show how to teach the Bible.

#### **"Needs" That Challenge Religious Education**

In an extended article on "Religious Education" in *The Living Church*, Dr. W. L. De Vries opens a discussion of some conditions in America which, he says, are of paramount importance, and which

challenge interest and endeavor in behalf of Christian teaching. Attention is invited to this article because of the "conditions in America" which are named first as of "paramount importance" to religious education. "Discipline" is the first to be mentioned. He complains that much undisciplined and non-effective manhood and womanhood is to be found all over the land. Self-control is a prime requisite of true manhood and womanhood. And the secret of self-control in adult life is parent-control in childhood. It is for this cause, among others, that religious education is of great importance; for one of its special tasks is to teach parents their duties. "Manners" are placed second. He regrets to have to say that manners are conspicuously absent in these present days. The essence of manners is consideration for others, which in turn is the product of the love of neighbor, of doing unto all men as you would be done by. Religious education teaches this as the fundamental Christian ethic for the mutual relations of humanity. It is a great need and a great task, and illustrates the importance of this branch of the church's activity. "Reverence" comes third. The free and easy-going way of folks is tending more and more to bring all things to a dead level. This is to be deplored. The sacred things of religion must be regarded in a

spirit of reverence if they are to hold their own place in the life and thought of people. The author cites George Adam Smith, the great Scotch biblical scholar, as saying, when on his last visit to America, that the Episcopal church, next to Roman Catholic, is best calculated to instil reverence into the minds and hearts of people. This should be a recognized function of the department of religious education. "Morals" are emphasized as a serious matter. The land is strewn with shipwrecks of men and women. Everywhere men and women are lightly regarding their marriage vows, without regard to their obligations to each other, to children, to society, to church, to God. For sexual and social evils the only sufficient cure is the love and fear and service of God. And an element of greatest value in preserving the purity of individual character, of family, and of race, is plain God-fearing instruction by Christian parents at adolescence in the nature, use, and care of the body and its vital functions.

In America, systematic religious instruction in public schools has hitherto been impossible because of our happy condition as a free church in a free state. Possibly the Gary or some like plan may remedy the grievous lack in the future. Meantime a generation is growing up, and the churches should make a concerted effort to fill the breach.

## CHURCH EFFICIENCY

### Church Union

For some years the establishment of an organic union of the Congregational, Methodist, and Presbyterian churches of Canada has been the subject of much discussion. Four or five years ago a basis of union was arranged by a joint committee of representatives of the three churches. The Congregationalists almost immediately accepted this basis, and the Methodists showed little or no opposition. The culmination of the movement depended almost entirely on the attitude of the Presbyterian church.

In 1912 the General Assembly of the Presbyterians accepted the proposed basis of union; subsequently, in 1913, in accordance with the "Barrier Act," the sessions, communicants, and adherents voted on a referendum on the question. The vote was favorable, but the majority was so small and the adverse criticism of the basis of union so great that the plan was slightly revised. In 1914 the new basis of union was approved by the assembly, in 1915 a favorable referendum was conducted, and, in June, 1916, at Winnipeg, the General Assembly, after